

# CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

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## REVIEW.

For the Christian Secretary.  
CONTINUED FROM OUR LAST.

Mr. Beckwith seems anxious to fix the attention  
of his Christian hearers upon their disobedience  
to the command of Christ, both in relation  
to the supper, and to the washing of feet.  
We have already quoted a paragraph from the  
fourth and fifth pages, and made some reflections  
upon it, so far as pertains to the Lord's  
supper. He resumes the subject in the twenty-  
third page, and is more full in regard to the  
washing of feet.

"You think you ought to follow your Saviour  
down into the water. But could you know that he  
went there himself, would it be certain that you  
ought to follow him? Before the sacramental supper,  
Christ washed the feet of his disciples, and then said  
to them, I have given you an example, that ye should  
do as I have done to you. Here is a plain example.  
Do you literally imitate it? The command, too, is  
positive and unequivocal, but are you bound to obey  
it literally? You know that Christ in celebrating the  
supper, took unleavened bread, and reclined on a  
couch, spread upon the floor, to partake of the sacra-  
mental emblems; and he expressly commanded his  
followers to do the same in remembrance of him.—  
How then do you dispose of an example so plain, and  
a command so positive? You obey not the letter, but  
the spirit. You change the mode while you retain  
the thing. But the mode of the Lord's supper is fixed  
in the Bible with more certainty than the mode of  
baptism. If you may change the mode of one or-  
dinance, may you not, for similar reasons, vary the  
mode of the other? Why should you follow your  
Saviour in baptism, any more than in the Lord's  
supper?"

We do not wish to disguise the fact, that we  
read this passage and some others, in which the  
same leading thought occurs, with unmingled  
pain. And if we correctly judge of our own  
hearts, it is not owing to our peculiar views as  
Baptists, that we feel this pain, but to our  
views as Christians. We profess to believe  
that Christ is Lord and Master, absolute king  
in Zion; and we do hope that we feel it, and  
have some little joy in him as our king. We  
are indeed aware that we are fallible creatures,  
liable to err respecting duty; and that it be-  
comes us to be meek, and to sit as little chil-  
dren at the feet of Jesus, to learn of him, and  
to pray that he would not take his good Spirit  
from us.

Through mistake, occasioned by remaining  
corruption of heart, we may contend earnestly  
for error in doctrine and in practice. This is  
more than possible. But we do trust that our  
hearts would revolt at the habitual neglect of  
what we verily believed to be the positive com-  
mand of Christ, and of teaching our fellow men  
to live in the neglect of what they believed to  
be his command. Yet if we understand Mr.  
Beckwith, this is the very thing which he does,  
and that with much zeal and eloquence. He  
takes it for granted, that his Christian hearers  
perfectly knew that they lived in the neglect of  
two plain commands of Christ, one respecting  
the supper, and the other respecting the wash-  
ing of feet; and he tacitly commands them for  
the neglect—intimating that they might catch  
the spirit, while they disregarded the letter of  
the commands. Never did we read the pas-  
sage in a serious publication, which brought the  
words of Christ with more awe over our spirits,  
"Whosoever shall break one of these least com-  
mandments, and shall teach men so, he shall be  
called the least in the kingdom of heaven." Mr.  
Beckwith does not stand alone in this con-  
demnation, (we use this term because we can-  
not in conscience use a softer one,) but he  
quotes to Dr. Woods's as a precedent, and even  
Dr. Woods had not a few modern precedents in  
this country. Dr. Woods says, "This command  
of Christ, [to wash feet, John 13.] was as ex-  
press, and for aught that appears in his com-  
mand, as much intended for all his followers, as  
the command to baptize, or to eat the sacra-  
mental supper. And yet we dispense with a  
literal observance of it, and content ourselves  
with obeying it virtually. And why should we  
not proceed on the same general principle as to  
the form of baptism?"

But what most of all pained us, was, that  
these two acts of transgression, should be urged  
as a reason why the church might innocently  
disobey, (perhaps from the tenor of the remarks  
we should be justified in saying, why the church  
ought to feel bound to disobey.) Christ's com-  
mand respecting baptism.

"Why should you follow your Saviour in baptism  
any more than in the Lord's supper?"  
How far hearers, who are seriously disposed,  
may give heed to such instructions, it is not easy

to decide. But it is easy to decide, that they  
cannot give heed to them at all, without danger  
of benumbing conscience, and preparing, in  
some measure, the way for taking large strides  
in iniquity. While the conscience is set at ease  
in the habitual violation of two acknowledged  
commands, and is satisfied with the pretence  
of catching the spirit while disregarding the let-  
ter, the door is opened for a very hazardous  
train of reasoning in the presence of tempta-  
tion. If justified in thus treating the supposed  
commands before us, upon what command can  
we not lay our finger, and say, we may catch  
the spirit of this command, though we disregard  
the letter. Alas! that Christian ministers should  
thus teach men whose hearts are deceitful above  
all things! Of old, there were those who made  
the commands of God of none effect, through  
their traditions. The above appears to us even  
a more open, and efficacious mode of accom-  
plishing the same inglorious object. How dif-  
ferent were the views of the Psalmist. "Then  
shall I not be ashamed, when I have respect to  
all thy commandments."

But we consider the insinuation, or rather as-  
sertion, without foundation, that evangelical  
churches in this country do disregard Christ's  
commands in regard to the supper, and the  
washing of feet. We will at least attempt to  
vindicate ourselves from the charge.

1. In administering the Lord's supper, we  
mean to keep close to the command. In this  
institution, Christ, as we understand him, com-  
manded two things, and only two:—That we  
should take bread, and eat it in remembrance  
of him; and that we should take the cup, or  
wine, and drink it in remembrance of him.—  
These two things he clearly commanded. The  
words of the institution are recorded in Mat.  
xxvi. 26-28. Jesus took bread and blessed it,  
and brake it, and gave it to the disciples, and  
said, take, eat, this is my body. And he took  
the cup, and gave thanks, and gave it to them  
saying, drink ye all of it; for this is my blood of  
the New Testament, which is shed for many  
for the remission of sins.

If we read the account of this precious insti-  
tution in the other evangelists, and also in Cor.  
xi. 23-26, we shall see, that the two things com-  
manded are, as just stated, eating the bread  
and drinking the cup. No command is given  
respecting our position at the table, respecting  
the department, respecting the time of day, re-  
specting the kind of bread, or kind of wine, nor  
respecting the quantity of bread, though we  
may fairly conclude from the fact, that this in-  
stitution, immediately after the Last Supper, was  
celebrated in the same manner as that which  
we now call the sacramental design.—  
Thus we acquit ourselves from the charge of  
knowingly violating the command of Christ in  
our observance of the sacramental supper.

2. We do not believe that Christ, in John  
xiii. 4-17, instituted a church ordinance, or gave  
a command binding upon all his disciples to the  
end of the world. We indeed believe, that  
Christ meant his twelve, or rather his eleven  
disciples, should understand him, as enjoining  
upon them literally to wash each others' feet;  
not indeed that they should have stated meet-  
ings for this purpose, but that they should do it  
from time to time, and as often as it should be  
an act of hospitality. The more easy and nat-  
ural construction of the whole passage points,  
as we apprehend, to this import. And the dis-  
ciples we have no doubt obeyed. Travellers in  
the hot climate of Judea, have found it, when  
calling upon a friend for refreshment, very grate-  
ful to have their feet washed. And doubtless  
each of the disciples, when visited by his weary  
and dusty fellow disciples, remembered  
Christ's command, and refreshed them by bring-  
ing water, and washing even their feet.

This kindly office, we know, was frequently  
performed by Christians. "If she have washed  
the saints' feet," 1. Tim. 5. 10. Yet this  
seems to have been done in private houses, and  
for those only who needed it, and to whom it  
was a refreshment, even to those visitants who  
had been exposed to the heat and dust. From  
no hint in the New Testament, do we collect  
that it was the usage of the church, when as-  
sembled for the worship of God, to suspend  
other services, for the purpose of washing each  
others' feet.

We have no doubt that Christ's act in wash-  
ing his disciples feet, has an important moral;  
and that it teaches us in an impressive manner,  
the duty of performing humble and kindly of-  
fices one towards another. While we have  
Christ our Saviour exhibited before us, girded  
for the service, and actually engaged in wash-  
ing his servants' feet, how ready should we be to  
perform kindly, though menial offices for our  
fellow disciples. And how should the pride,  
and self-indulgence, and the unaccommodating  
spirit often witnessed in professors of religion,  
stand abashed in the presence of Christ thus  
employed? We indeed feel ourselves guilty in  
not imbibing more of the spirit of this action,  
and instead of justifying, we humble ourselves.  
But in neglecting to wash each others' feet, we  
do not feel guilty of violating a plain command;  
for we do not believe that Christ gave us such  
a command.

In our exposition of the institution of the sup-  
per, also of John xiii. 4-17, we are supported by  
the majority of sound commentators. We are  
not aware that we have any singularity of views.  
Still we would not be unduly confident. Possi-  
bly we may be incorrect. We would say, possi-  
bly we overlook some express command, and  
overlooking it, do ignorantly disregard it. But  
if we do overlook such a command, let it be  
pointed out to us; and when we shall see it, we

will endeavor, by the grace of God assisting,  
to be obedient.

Thus we acquit ourselves of the charge of neg-  
lecting a known command of Christ, either re-  
specting the supper or the washing of feet.

We feel equally clear of the charge of viola-  
ting Christ's command respecting the mode of  
baptism. We believe that the import of the  
word baptizo, is immerse; and that when Christ  
commanded baptism, he commanded immer-  
sion. And we hope that we are obedient.—  
For according to the example and the com-  
mand of Christ, as we understand them, we go  
into the water with candidates for the ordi-  
nance, and solemnly immerse them.

About the mere mode of baptism, as we un-  
derstand the ordinance, we have no dispute, nor  
do we see occasion for making many remarks.  
We would say, let every one consult decency  
and convenience, for we do not believe that  
Christ or his apostles have decided in favor of  
any one mode. But let us not be misunder-  
stood. We consider baptism immersion. This  
has its modes—great diversity of modes. The  
candidate may be put into the water with his  
face up, or with his face down, in the river Jordan,  
or in the pool of Siloam, with few or many  
clothes on his body, &c. &c. These we con-  
sider modes of baptism, concerning which the  
gospel decides nothing. But we do not con-  
sider sprinkling a mode of immersion, but an  
essentially different act. We never contend a-  
bout a mode of the thing, but about the thing  
itself we feel warranted to contend with a mea-  
sure of firmness and zeal.

Since commencing this review, the thought  
has repeatedly recurred, how hopeless the task  
of attempting speedily to settle the controversy  
about baptism. For Mr. Beckwith, and with  
him Dr. Woods and many other ministers of  
some eminence substantially agree, can evade  
not only example, but express precept with  
great facility; and refer to one violation of a  
supposed plain command of Christ, to justify  
the violation of a command respecting baptism,  
admitting that such a command exists. And in  
view of such evasions, in what way could Christ  
have so expressed himself respecting the ordi-  
nance, as to have convinced Mr. Beckwith that  
he ought always to enter the water when ad-  
ministering the ordinance? We can hardly con-  
ceive of any form of expression which in the  
minds of such men, would have put the subject  
to rest. Yet we are not at all discouraged.  
This is, at least circumstantially it is apprehend-  
ed, new ground, and is fully exposed. But it  
must be exposed, and the light must shine, and  
Christians must see it, and they will more and  
more walk in it, demanding for themselves bap-  
tism in unison with the example and command  
of Christ. Such sermons as the one before us,  
however impressive the oratory displayed, will  
in due time cause a powerful reaction, perhaps  
an explosion, destroying confidence in the  
preacher, and inclining the hearers to look out  
for their spiritual guides, men who instead of  
bewildering, will lead them in the footsteps of  
Christ.

From the Evangelical Magazine.

## THE GREAT IMPORTANCE OF MEDITATION.

The duty of meditation is now, I fear much  
neglected. Seldom do we hear it enforced  
from the pulpit. Infrequent references are  
made to it in the books on practical religion,  
which are daily issuing from the press. Never  
almost is it adverted to in conversations among  
the excellent of the earth. Yet the impor-  
tance attached to it in the Bible is very great,  
the recorded observances of it by the godly of  
olden times many, the influence ascribed to it  
in the Scriptures powerful, and the necessity  
of it to constitute a character of enlightened  
piety manifest. It was indulged in by Isaac;  
practised night and day by David; and enjoined  
upon Timothy—as indispensable to the ap-  
proval of both his personal Christianity and his  
work as an evangelist. By this it was that  
Elijah walked with God. It formed Elijah's  
employment in his solitude. Believers in the  
practice of it, have their conversation in heav-  
en, set their affections on things above, and  
make their profiting appear to all. It is a re-  
quisite part of every good man's closet exercises.  
By it he attunes his heart to prayer and  
praise; realizes the felt influence of divine  
truth; converses with Jehovah; and some-  
times stands on the margin of eternity, breath-  
ing the atmosphere of a heavenly world.

Meditation is to be distinguished from read-  
ing. I received, this morning, a letter from a  
beloved friend, with whom I have often held  
"sweet converse" on the things of God. I per-  
used once and a second time his epistle, un-  
derstood perfectly his meaning, and felt delight-  
ed with his thoughts. This was reading. Af-  
terwards I reclined on my chair, portrayed to  
my imagination the well-known features of his  
countenance—recalled the many endearing  
conversations we had held on the love, and  
grace, and grandeur of the Saviour—fancied to  
myself the life and warmth with which he was  
wont to expatiate on the glories of the Cross—  
imagined him, as in former days, seated by my  
side glowing with affection, and beaming with  
heavenly happiness,—and felt such excitement  
toward him of love and reciprocated friendship,  
as made me almost ready to embrace the phan-  
tom my fancy had conjured up before me.  
This was meditation. Many a Christian for-  
gets to meditate, who conscientiously "gives  
himself to reading." God's word may be read,

read with care, and read with an earnest wish  
to learn from it the will of Heaven, all the while  
that it is unimpressive, unproductive, a mere  
dead letter. The perusal of it is not preceded  
with prayer; it is not followed by meditation.  
Reading brings the spiritual provision to the  
palate; understanding "discerns whether it  
be good or evil;" but meditation is required to  
digest it, to "hide it in the heart," to incor-  
porate it with the moral constitution, and to  
invest it with a nutritious, strengthening and  
maturing influence. Without this, the head may  
be clear, but the heart is cold—the understand-  
ing may be enlightened, while the affections  
are torpid, dull, and earthly.

Meditation is different also from studying. I  
can conceive two men stationed at the base  
of Calvary. The one, while he witnesses the  
tragedy performing on the summit, compares  
the history of the sufferer with the types, prop-  
hecies, and visions of the old economy; rea-  
sons respecting the proofs afforded by the com-  
parison of the Saviour's Messiahship; observes  
with deep-toned interest the prodigies which  
accompany the crucifixion; and with lofty sat-  
isfaction concludes that Jesus is the Son of  
God, and the Redeemer of the guilty. This  
man is studying. The other forgets, for a time,  
the Mosaic ritual, and all the imposing scen-  
ery around him. He marks the agonies of the  
crucified. He is impressed, astonished, over-  
whelmed, at the stupendous display they give  
of the sufferer's love. He looks to him as the  
Mighty One traveling in the greatness of his  
strength, treading the wine-press alone, and  
rescuing him redeemed by his fury. He is won-  
der-struck, that the Great, the Holy, and the  
Blessed, should become like a worm and die  
like a felon. His heart is big with emotion,  
his bosom swells with feeling, and his cheeks  
are suffused with tears. This man is meditat-  
ing. Study addresses the head—meditation  
affects the heart. By the one, truth is explor-  
ed; by the other, it is felt. That discriminates  
things which differ—this grasps and caresses  
what is known. The former views theology  
as a science—the other regards it as a moral  
power. Study is the employment of the di-  
vine—meditation is the exercise of a man of  
piety. By that, the understanding is edified—  
by this, the heart is impressed and warmed.

The object of meditation is thus not to gain  
information, to acquire clearer views of truth,  
or to adjust into a system, ideas which have  
play to the feelings, and to emerge the vessels  
of the soul. It may be occasional, stated, or  
involuntary; but in all cases, the design of it  
is the excitement of the heart with the truths  
of God. As a bereaved individual thinks of  
the endeared relative he has lost, so does a man  
of meditation reflect on the death and resurrec-  
tion, the glory, love, and preciousness of his  
Lord. The bereaved has been passively re-  
minded of his departed friend. Some article  
which belonged to him has come in his way, or  
some place which he frequented has risen into  
view. With respect to the dear deceased, he  
neither argues nor inquires. He stamps upon  
him the attributes of life; he imagines his coun-  
tenance, his gait, his tone, his sayings; he  
thinks of the by-gone days, when he enjoyed  
his companionship and love; and he reminisces,  
reflects, fancies, and remembers, till his soul is  
overflowing with alternate sorrow and delight,  
and his heart-strings thrill with the tenderest  
emotion. It is in a way like this that a Chris-  
tian "meditates on all God's works, and tells  
of all his doings." Having read his word, and  
studied its sayings, he sits down to contemplate  
its glorious discoveries of the divine character,  
its displays of the grace of Jehovah, the glory  
of Immanuel, and the love and condescension  
of the Spirit. Ejaculation is mingled with  
thought. He sees the Saviour shining forth  
from between the Cherubim. A view of his  
glory is made to pass before him. He reflects  
on the sufferings he endured, and the exalta-  
tion to which he was raised. His heart begins  
to pant after God; it burns within him while  
he meditates; it is fixed, and he sings praises.

The advantages of meditation are great. It  
is a preservative from temptation. The mind  
of man, like nature, abhors a vacuum. When-  
ever Satan enters it, it is either unoccupied, or  
occupied with things carnal and earthly. If  
left in a state of vacancy, the enemy forthwith  
claims it for his own. But let its thoughts and  
its faculties expatiate on the promises, the joys,  
the discoveries, and the doctrines of Christian-  
ity; and it is then impregnable to Satanic as-  
sault. The armour of God is buckled on by  
reading, faith, and study; but it is wielded on-  
ly by meditation and prayer. Had Eve in Para-  
dise continued to meditate after the Serpent  
spoke, would she, could she, have fallen? Had  
David, when on the house-top, been meditating,  
would his vacant wandering eyes have fired at  
the enticing sight before him, or his heart have  
lusted for the perpetration of sin? Had Peter,  
in the hall of Pilate, been meditating on the di-  
vinity and saviourship of his injured Lord, could  
he have denied him with curses and oaths? Could  
he have denied him with curses and oaths?

Meditation, too, strengthens all the graces of  
the Spirit. Love begets love. It is heighten-  
ed by fond and frequent thoughts of him who  
loves us. Will not meditation, then, on the  
love of God increase our love? Hope's wings  
become elastic by fluttering over the anticipa-  
ted good. It brightens, soars, and sings, when  
its continued gaze has penetrated the cloud  
which hides its delightful object. Will not med-  
itation, then, on Immanuel's land increase our

hope? Faith emerges from even distrust and  
doubt, by dwelling long upon a profitable an-  
nouncement. It is rendered vigorous and in-  
subvertible by constant familiarity with a re-  
ceived system of truth. Will not meditation,  
then, on the doctrines of the Gospel, increase  
our faith? Humility, like the palm-tree, grows  
by being pressed. The self-denial and the low-  
liness of it keep pace with the degree in which  
that which occasions it is kept in view. Will  
not meditation, then, on our own vanity and  
nothingness, increase our humility? Adora-  
tion of God is excited by contemplating on his  
character. It rises into ardour and pathos, in-  
to heaviness and sublimity, by steadfastly be-  
holding the glory of the Lord. Will not medita-  
tion, then, on the majesty of the divine nature,  
the wonders of Jehovah's ways to man, and the  
amazing love and grandeur of his plan of mercy,  
increase religious adoration?

"Isaac went forth at eventide to meditate."  
It were well if, like him, the people of God had  
stated times for meditation as well as for prayer.  
Whenever they enter their closet, they should  
not only address themselves to Jehovah, but  
also "talk with their own hearts." Let them  
do this, too, when "on their beds," when they  
sit in the house, when they walk by the way-  
side, and especially when they have been read-  
ing or hearing the divine word. Some portion  
of the inspired record should be selected every  
morning as a subject of meditation, during any  
hours or employments of the day which may  
leave the mind unengaged. Let the scenes of  
creation, occurrences around, occasional  
thoughts, the sight of wickedness, conversation  
with the pious,—let all terminate in meditation.  
A habit of heavenly-mindedness will thus be  
acquired, complaints of a wandering heart  
will cease, the word of Christ will dwell richly  
in the mind in all wisdom and spiritual under-  
standing, and the soul will be blessed with  
nearness to the God of love.

From the Philadelphia Recorder.

"For this corruptible must put on incorruption,  
and this mortal must put on immortality."

"How can I consign to the dreary and forsaken  
tomb, this precious body?" said a weeping  
mother, while gazing on the lifeless remains of  
a beloved daughter. "But a week since, and  
I saw her radiant with health and beauty, and  
though the ruthless hand of disease and death  
have robbed her of much of her loveliness, the  
this dear and cherished form to foul decay! How  
can I bear to think when the storm is howling  
abroad, that it is sweeping with relentless  
fury over the lone grave of that beloved one  
who in life was shielded like the tenderest in-  
fant from every wind of heaven?"

"My dearest wife," answered the bereaved  
father, who was bending with her over the  
same remains, "this is not the language of a  
Christian, but rather the ravings of unsanctified  
nature. Our dear departed Mary was one of  
the sweetest lambs of the Lord Jesus Christ,  
and 'precious in the sight of the Lord are the  
death of his saints.' To her, the grave is rather  
a consecrated and hallowed spot, than dreary  
and desolate, for the sacred body of her ris-  
en Saviour, has lain there. Oh! call it not  
lonely and forsaken, for an 'eye which never  
slumbereth or sleepeth,' and which penetrates  
the deepest recesses of the earth, will watch  
over and protect the precious dust, and what  
may well bring our bereaved hearts the richest  
consolation, will at the last day, raise her  
up in his own glorious likeness. Oh! think of  
the raptures of that blessed morning, when we,  
also raised in the image of our Saviour, shall  
revive from the dead, and behold face to face,  
our angel daughter. Such a weight of bliss  
might well crush our bodies, and again consign  
them to the dust. Were it not that this mortal  
shall put on immortality, and what is sown  
in weakness be raised in power. Oh! then,  
when the sound of 'earth to earth, and ashes  
to ashes, dust to dust,' shall call the life blood  
in our veins, and we are even ready ourselves  
to die, let us in that moment of anguish exclaim,  
'Thanks be unto God who giveth us the victory  
through our Lord Jesus Christ.'

Weep, weep not mourner that the tomb  
Has swallowed up thy friend,  
'Tis sin's dark penalty and doom,  
But with the saints its end.

Oh! let thy tears no longer flow,  
The earth shall yield her dead,  
And those we thus in weakness sow,  
Be like their glorious head.

Then, "earth to earth, and dust to dust!"  
Be our vile bodies given,  
Till Jesus shall awake the just,  
To dwell with him in heaven. E.

## "I AM."

By Bishop Beveridge.

"When the Lord speaks of himself with re-  
gard to his creatures, and especially his people,  
he saith, I AM. He doth not say, I AM their  
light, their life, their guide, their strength, or  
their tower; but only I AM. He sets his hand  
as it were, to a blank, that his people may write  
under it what they please, that is, for their  
good. As if he had said, Are they weak? I  
AM strength. Are they in trouble? I AM com-  
fort. Are they poor? I AM rich. Are they  
sick? I AM health. Are they dying? I AM  
life. Have they nothing? I AM all things.  
I AM justice and mercy; I AM grace  
and goodness. I AM glory, beauty, holiness,  
eminency, supereminency, perfection, all suffi-



ciency, eternally JEHOVAH! I AM whatsoever is suitable for their nature, or convenient for them in their several conditions. I AM whatsoever is amiable in itself, or desirable in their souls. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make them happy, that I AM. So that in short, God here represents himself unto us as one universal God, and leaves us to make the application to ourselves according to our several wants, capacities, and desires; by saying only in general, I AM.

### GLEANNINGS.

**MORAVIAN MISSIONS.**—No body of Christians, in proportion to their numbers and means, have ever made such persevering and successful exertions for the spread of the gospel as the United Brethren. Always resisting the papal usurpations, the history of their church has been written in the blood of a long catalogue of martyrs. In the very midst of their fiery trials they published several editions of the Bible in the vulgar tongue. It was in their flight from their native Moravia, during a persecution which harassed them from the commencement of the last century, that they settled in Germany, and began within a few years to send out missionaries to the most inhospitable regions, and to the most savage and degraded tribes of the known world. They have been effectual to the conversion of the Greenlanders. They are labouring among the Esquimaux, the North American Indians, the negro slaves in the Japan Islands and in Dutch Guiana, and the Hottentots. Their success may chiefly be ascribed, under the blessing of God, to the simplicity and constancy with which they exhibited the cross of Christ as the power of God and the wisdom of God. The extent of this success has been great. They now employ about two hundred labourers and number in their congregations upwards of 40,000 converts. The annual expenditures of their missions, beyond what the establishments furnish to their own support, is about £10,000. It is highly honourable to British Christians generally to state, what we believe to be the fact, that of these £14,000 more than one half were contributed by persons not belonging to the Church of the United Brethren.—*Phil. Rec.*

**New Testament in Burman.** The Conditional Proposal to give \$50 for printing the Scriptures in Burman, our readers will learn, has been met by Mr. Probyn, of New York; and we see by the Baptist Magazine, that \$50 more have been received by H. Lincoln, of Boston. \$3 have been handed to us for the same object, by Elder J. Babington, which we hope other contributors will raise up to \$50, or twice that amount. Many brethren, who may not be able to give individually \$50, may be able and willing to give two, five, or ten dollars. Let such unite their gifts with others, until they amount to \$50, and send us notice of the same; and the joint donations will be considered as an individual gift. Do let us take hold of this matter with vigour. Dear brethren, you will never see the opportunity to slip away unheeded. It is the Bible we are talking about; the blessed—blessed Bible—God's Book—the Book of books. Mercy is in it—bleeding mercy!—Have you not felt it? O, let the Burmans feel it too!—*N. Y. Bap. Register.*

**Females in India.** A letter from Calcutta, dated Aug. 15, 1828, published in the Episcopal Watchman, thus remarks:—"Native female education is going on wonderfully well. The central school house is built, furnished and established, and the excellent Mrs. Wilson has daily, 105 to 125 scholars in attendance. She itinerates in the afternoon to four schools, established by her in the neighbourhood, into each of which she has thrown 3 or 4 of her former little schools, and in these she collects nearly 250 girls daily. This is as much as she can do. She gives up two afternoons of each week to attend the Rance of our munificent patron, Rajah Budinath Roy, and teaches her English reading. The Rance already reads and writes her own language, which is no small accomplishment in a Hindoo lady."

**The Gospel in the New Settlements.** A gentleman of Georgia, who has recently travelled into the newly acquired Territory, remarks, that many are removing from the older settlements in Georgia, to the New country, and erecting places for the worship of God.

**Memoir of Dr. Barnes.**—The Widow of the late Daniel H. Barnes, L. D. of New York, contemplates the publication of a Memoir of his life. The New York Journal of Commerce states, that Mrs Barnes will be grateful for any letters or other manuscripts from his pen which will aid her in the work.

**Manual Labour and Education.**—A writer in the Philadelphiaian argues, that the union of manual labour with study will promote—1. An improvement in piety and good habits. 2. The preservation of health both of body and mind. 3. A reduction of the expenses of education.

**An Old Book.**—An important and interesting discovery has been recently obtained, which will excite the attention of the Christian, and man of letters. It is the Book of Jasher, mentioned 2 Samuel i 18, and in Joshua x. 13. This ancient book was obtained at an immense expense by Alcurin, the most eminent man of his time, from the city of Gazan, in Persia, where it appears to have been preserved from the period of the Jews return from the Babylonian captivity, haven been taken by Cyrus into his own country.

The above item is taken from the Albion, and is derived from the English Atheneum. The book, if it exists, is 3280 years old, and has generally been supposed to be either the memoirs of some distinguished men among the Jews, or else a collection of verses, recount-

ing the various miracles wrought by the Almighty, in behalf of that people, which the Israelites were accustomed to commit to memory. the better to remember the miracles.—*Epis. Watch.*

**Seamen's Libraries in France.**—In a letter to the Editor of the Journal of Commerce, from an English gentleman of high respectability residing in Paris, a request is made for books for a reading room just opened at Marseilles for British and American Seamen.

About 1900 British and American sailors enter Marseilles every year, and they are exposed, by the port regulations of France and other circumstances, to peculiar and great dangers. The reading rooms are intended to furnish them with profitable employment, and keep them from the abominable haunts to which they are so much tempted.—*ib.*

**African Colonization.**—A writer in the Lexington (Ky.) Luminary, notices the statement published some weeks ago, that the owners of more than two hundred slaves had signified their readiness to liberate them as soon as means should be provided for their removal to Liberia and suggests that such slaves may very easily raise the necessary funds by their own labour. The labour of a man for a year, he says, is worth his clothes, food, and sixty dollars, which will pay for the passage of himself and several children; and that of a grown female will more than pay for her own passage.

**St. Lawrence Bible Society.**—This efficient Society held its annual meeting at Potsdam, N. Y. on the first Wednesday in January. Hon. R. Hopkins, President, in the chair. The receipts into the Treasury during the last year amounted to \$518 41. A resolution was adopted that the Society would continue their exertions "until every individual in the County shall be supplied with a copy of the Scriptures."

**Sunday Schools in Connecticut.**—At a meeting of the Directors of the Connecticut Sunday School Union, ten young gentlemen, principally members of the Theological Seminary in Yale College, were appointed as Sabbath School Missionaries.

The New-York Sunday School Union acknowledges the receipt of \$14 from the Baptist Church in Oliver-street. Also \$120 80 from the Brick Church in Beekman-street.

**The Transylvanian.**—Professor Matthews, of Transylvania University, proposes publishing a Literary Journal under the above title, to be issued in monthly numbers of 40 octavo pages each. Price \$2 50 per year.

**Brother Wm. Hague, of the Theological Institution at Newton, has been invited by the 2d Baptist Church in Utica, to become their Pastor. The invitation has been accepted, and his arrival is expected in April.**—*N. Y. Bap. Reg.*

**TO FORM A VIGOROUS MIND.**—Let every youth early settle it in his mind, that if he would ever be a man of great strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention: send him back again and again to the resources of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When in the rugged paths of science, and difficulties which he cannot surmount impede his progress, let him be helped over them; but never let him think of being led when he has power to walk without help; nor of carrying his ore to another's furnace, when he can melt it down in his own.

**EFFECTS OF PERSEVERANCE.**—All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion: yet those petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are levelled and oceans bounded, by the slender force of human beings.

**THE DICTATES OF CONSCIENCE.**—A GOOD ADVISER.—Lord Erskine, when at the bar, was always remarkable for the fearlessness with which he contended against the Bench. In a contest he had with Lord Kenyon, he explained the rule of his conduct at the bar in the following terms:—"It was," said he, "the first command and counsel of my youth, always to do what my conscience told me to be my duty, and leave the consequence to God. I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that any obedience to it has been even a temporal sacrifice—I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children."

**MARTYRDOM OF A LITTLE BOY.**—Church history furnishes us with the following instance of early piety. At Caesarea, in Cappadocia, a child named Cyril, at a time of persecution, called continually on the name of Jesus Christ; and neither threats nor blows could divert him from it. Many children of his own age persecuted him; and his unnatural father, who was a heathen, turned him out of doors. At last they brought him before the judge, who both threatened and intreated him; but he said, "I rejoice to bear your reproaches—God will receive me. I am glad that I am expelled out of our house—I shall have a better mansion. I fear not death, because it will introduce me to a better life." In the end he was condemned to the flames, with a full expectation that he would recant and save his life; but he persisted, say-

ing, "Your fire and your word are insignificant to me. I go to a better house, and more excellent riches; dispatch me presently, that I may enjoy them." They did so, and he suffered martyrdom amidst a throng of wondering beholders.

It was a custom with the Jews to have a season of preparation, previous to the duties of the sabbath. Their sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the sabbath, which will lead to a preparation for it, as far as we are able! And a good frame of mind on a Saturday evening will seldom fail a person to sleep, or make him indifferent about the worship of God on a sabbath morning.

### D<sup>r</sup>. BRUNO.

We are indebted to a friend for the following interesting extract from a letter, dated Liverpool, May 10, 1828.—*Pantheist.*

His (lord Byron's) constant companion in Greece was Dr. Bruno; a physician who entered fully into the Deistical and Atheistical notions of lord Byron. He was skilled in every branch of science and learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the mummeries of Italian popery, and in it saw an absurdity at which his whole soul revolted: he therefore looked upon religion as an artifice to keep in awe the vulgar. But the death of his beloved friend was a stroke to him which he could not bear. On surveying his corpse, he saw that all that sentinell of wit, all that strength of intellect, all that halo of glory which his admirer threw around him was wholly extinguished, and that for ever, as regards this world. In a paroxysm of grief, Dr. Bruno tore himself away from Greece, and retired to Geneva, there to endeavour to soothe his deeply wounded spirit. Providentially he fell into the company of an English missionary, who urged him to read the Scriptures, (the book of all others he had most neglected,) that he might learn from its resignation to the Divine will, in all its allotments. Thus reading and intercourse with the pious teacher at length brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a preacher of the gospel he had once despised. With this view he retired from the busy world, to hold converse with the Father of spirits, and to receive instruction in the momentous truths of Christianity. He is now actually set out on his return to Greece, there to unfold the banners of the cross, and preach Christ crucified, under the humble guise of a missionary, to his benighted countrymen. Well may we say, "What hath God wrought!"

In countries enlightened by the gospel the most formidable and (it is to be feared) the most frequent impediment to men's turning the mind inward upon themselves, is that they are afraid of what they shall find there! There is an aching hollowness in the bosom, a dark cold speck at the heart, an obscure and boding sense of "that that must be kept out of sight of the can-

**How to accomplish great and difficult objects of benevolence.**—A distinguished friend of Africa, when asked how it was possible to raise nearly two millions of slaves in the United States to the condition of Christian freemen, replied,—"This is the way: let all the friends of the cause go to work, keep to work, hold on, and never give up."

### ROUSSEAU—A WORSHIPPER OF THE SUN.

On the morning of his dissolution, he had risen sooner than usual, and after passing the earlier parts of the day in pain, grew considerably better towards evening, and requested to be wheeled out in a low garden-chair towards his favourite summer house. The day until twelve o'clock had been clouded, but it cleared up at noon, and the freshness of air, the hum of the insects, and the fragrant perfume of the flowers as they lifted up their heads after the rain, revived the languid spirits of the invalid. For a few minutes he remained absorbed in thought, in which state he was found by a neighbor who had accidentally called in to pay him a visit.

"See!" said Rousseau, as he approached, "how beautifully the sun is setting! I know not why it is, but a presentiment has just come over me, that I am not doomed to survive it. Yet I should scarcely like to go before it has set, for it will be a satisfaction to me—strange, perhaps, as it may seem to you—that we should both leave the world together." His friend (it is himself that relates this story) was struck by the singular melancholy of this remark, more especially as the philosopher's countenance bore but too evident an impress of its probable truth. Accordingly, he strove with officious kindness to divert the stream of Rousseau's thoughts: he talked to him of indifferent matters, hoping thereby that he would regain his cheerfulness, but was concerned to find that every attempt was vain. Rousseau, at all times an egotist, was now solely occupied on the contemplation of himself and his approaching change. His thoughts were immovably fixed on death: he felt, he had repeatedly exclaimed, that he was fast declining; and, every now and then, after closing his eyes for a minute or so, would languidly open them again, as if for the purpose of remarking what progress the sun had made towards the west. He remained in this state of stupor for a considerable time, when suddenly he shook it off, gazed about him with nearly all his wonted animation, and after bursting into a feeble rhapsody about his unwearied love for nature, turned full towards the sun with the devotional aspect of a Parsee. By this time the evening had far advanced, and his friend endeavoured to persuade him to return into the house. But his last moments he was resolved should be spent in the open air. And they were so. Scarcely had the sun set, when the eyes of Rousseau began also to close; his breath grew thicker, and was drawn at longer intervals; he strove to speak, but finding the effort vain, turning towards the friend at his

elbow, and pointed with his hand in the direction of the red orb, which just at that moment dropped behind the horizon. This was his last feeble movement: an instant longer, and Rousseau had ceased to live.

**THE BAPTIST BOARD OF MISSIONS.**—We learn with deep concern that the receipts of the Treasurer of the Board, from November 24th, 1828, to Jan. 21st, 1829, a period of nearly two months; amounting to the small sum of \$376.75. This is surely a most alarming deficiency. Has the torpor of supineness suddenly seized the friends of the Lord? After having begun the work of propagation do they mean to discontinue their efforts and thus permit the little that has been accomplished to fall in decay and ruin?—*Col. Star.*

### REVIVAL AT THE SEAT OF GOVERNMENT.

The ministry of the word in the Fourth Presbyterian church, Washington city, is, we learn, accompanied by the Holy Spirit, in the conviction and conversion of many in that section of the city. Among the converts are six or seven Roman Catholics, two of whom are brothers, with their wives. They have abandoned the saints and images and penances of their church, and taken refuge in "the only hope of Israel and Saviour thereof." The number of communicants is now between 60 and 70; in November last there were only 32. This church is what is called a *Free church*.—*Palad.*

The Columbus Baptist Association held its late session at Turkey Run, Fairfield county, Ohio, commencing September 6th and closed the 8th. Eld. Gutridge preached the introductory sermon from Rom. V. latter clause 11th verse. Eld. Gen. Jeffries was chosen moderator, and Eld. James Perry, Clerk. This Association numbers 18 churches; baptized this year 178; total No. 634. The following churches have enjoyed precious revivals this year: Marlboro' received by baptism 42; Granville 35; Oxford 24; McKean 54. The following brethren were appointed delegates to the Convention: Elds. James Berry, Jacob Drake and Geo. Jeffries. The next Association is to be held at Marlboro' church, Delaware county, to commence on Saturday preceding the first Lord's day in September next, at 10 o'clock. A. M. Eld. Perry to preach the introductory sermon; in case of failure Eld. Jeffries.

The Salt River Baptist Association met on the West Fork of Penn. Pike county, Mo. on the 3d October last. Eld. Ninian Ridgway, preached the introductory sermon from Rom. 4th 25. "Who was delivered for our offences, and raised again for our justification." Eld. Davis Riggs was chosen moderator, and bro. Wm. Carson, clk. This Association numbers 12 churches, 6 ordained ministers and 1 licentiate; 19 baptized the last year: total in fellowship, 281.

This Association is to meet next year at Ramsay's Creek Meeting House, Pike county, Mo. commencing on Friday before the first Saturday in October, 1829. Eld. Jeremiah Taylor to preach the introductory sermon, and in charge.

### For the Christian Secretary.

### TEMPERANCE.

**SIX HUNDRED MEN**, in the lower part of Middlesex county, have now given their pledge, that they will entirely abstain from distilled spirits, as a drink for refreshment. The history of this change in public opinion, is briefly this. In view of the extensive and dreadful evils of Intemperance, a county meeting was called at Haddam, in September last, to consider what measures could be devised to reform and save the community. An Association was formed on the principle of *entire abstinence* from distilled spirits, as a drink. In this, thirty united. The plan of operation then agreed upon, was,—That the members in each school society, should form themselves into a Minor Association; hold meetings; and exert themselves to diffuse light on the subject, gain new members, and should send a delegation to a monthly county meeting, which should visit each auxiliary.

At the first meeting, one hundred and six names were reported. At the second, one hundred and fifty four. At the third, one hundred and twenty-three. At the fourth, sixty-one. At the fifth, one hundred and sixty-eight,—making in the whole, six hundred and twelve. Many of these are from Lyme, in New London county; while Middletown, and Haddam 1st society, have not entered into the Association. The change already effected, in the views, and feelings, and habits of this community, is great and important. Dram drinking at stores, is almost wholly abolished. Tipplers and drunkards, and rum bottles, are seldom seen by the light of day. The great population which have not yet come into the agreement, have still, conformed much, in practice, to the principles of the Association. On the individuals who have associated, the effects have been of a most delightful character. Many look upon themselves with a kind of wonder, as alive and in good health, and able to perform all their labour, without the use of that destructive poison which they once thought essential to their strength and happiness. The Churches, so far as they have come into the agreement, feel that they have rid themselves of one of Zion's worst foes; and have risen to a new spirit of prayer; and have little doubt, that, when all their members shall see eye to eye in this thing, they will go up to the mercy seat, with unwonted wrestlings and receive again the plentiful effusions of the Spirit of grace. At the meeting in January, it was thought desirable to engage female influence; and it was recommended to such ladies as were friendly to the cause, to give their pledge, that they would neither use ardent spirits themselves, nor give it to others, except as a medicine, in case of bodily infirmity.—Three hundred and sixty-one have already sent in their names; and it is believed, that soon,

a thousand will cheerfully engage in the benevolent effort.

The meeting at Petyogue, on the 17th inst. was more fully attended than any previous meeting. Several who came late, were unable to obtain seats in the meeting-house.—Prayers were offered by the Rev. Mr. Wakefield, Baptist minister in North Lyme, and the Rev. Mr. Colton, Cong. minister in Lyme; and an able address was delivered by Richard Selden, Esq. of Hadlyme. The reports and remarks of the delegates, from twelve minor associations, were of an interesting and encouraging character. It is fully believed, that this Association will secure to this community an invaluable state of Temperance for generations to come; and that, were a similar mode of procedure adopted in every county, it would be the salvation of beloved Conn.-ciuit.

Communicated by vote of the Association.

JOHN MARSH, Secretary.

P. S. The next meeting will be held at Saybrook on the 3d Tuesday of March.

### CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 28, 1829.

We this week publish the third and last No. of a Review of Mr. Beckwith's Sermon. The reviewer has demonstrated that however liberal our Federalist brethren may be in their profession, as to the article of baptism; yet by their practice, the children of professors are not left to their free choice. For if they have been sprinkled in their infancy, and on arriving at more mature years, such desire immersion, the request cannot be complied with, and their former standing retained.

In this age of improvement, great caution is required by Christians, lest the traditions and speculations of men, are permitted to take the place in our minds, of the commandments of God. We commend the Review to the dispassionate perusal of our readers.

"Stories on the History of Connecticut; designed for the Amusement and Instruction of Young Persons; with Engravings. By Rev. C. A. Goodrich." pp. 403. D. F. Robinson & Co.

This little volume is truly what its title imports; the information is conveyed in that easy and familiar manner, which is characteristic of the author.—Questions are placed at the bottom of the pages, which will add much to its usefulness; and at the close of the volume, is a Catechism on the Constitution of Connecticut, which we think may prove of service, not to the young alone, but to those of riper years. The name of the author will give this book a favourable reception; and we believe that its popularity will not end with a perusal.

### THE SAILOR'S MAGAZINE.

It has given us pleasure to witness the interest which is now felt for that numerous, but long neglected class of citizens, the Sailors of this country. While they have ministered to our wants, they have within a few years received but a scanty portion of religious aid, which, from their peculiar situation, they so much need. Through Eastburne, and Payson, have entered into their rest, we believe that others of a like disposition, may yet be found, to succeed them in their labours.

We think that a publication, more particularly calculated for this class of people, has been needed. Will it be said, that there are already a sufficient number of religious periodicals for the demands of community? Let us remember, that sailors need something distinctive.... something that will come to their business and bosoms.... something which they will read with interest. We think the publication mentioned at the head of this article is such an one. It is published in New-York, by The American Seaman's Friend Society and conducted by Rev. Joshua Leavitt. The (6th) No. for February, contains a notice of, and extracts from Mr. Stewart's Journal; and several other interesting articles.

**Thirtieth Report of the Connecticut Branch of the American Tract Society.** Extracts from this interesting Annual will be given in our next.

**Murder of a Baptist Minister.**—A letter to the Editor of the Columbian Star, dated Corvinton, Georgia, Jan. 31, gives an account of the murder of Rev. Francis F. Furness, near Montecello, in that state, on the 31st Dec. The perpetrator endeavored to burn the body. The triumph of the wicked is short. The murderer has suffered the penalty of the law.

### PERILOUS PASSAGE.

The Steam-Boat Connecticut, Capt. Tomlinson, left Newport for New-York on Friday morning, the 20th instant, at 5 A. M. As the storm came on with great violence, the air thickening very rapidly, the Captain deemed it hazardous to attempt gaining a port. Three anchors, with the assistance of the engine, but barely kept the boat from drifting.—In this situation, the water frequently breaking over the boat, did they remain (off Crane Neck) from 4 o'clock on Friday, till Saturday evening. The passengers, about 60 in number, suffered extremely from fear; and it is stated that through the wise conduct of the commander, many were preserved from a state of despair. The Connecticut arrived at N. York on Sunday evening, with but ten sticks of wood on board.

### THE LATE STORM.

Extended to a very considerable distance from this place in every direction from which we have heard. It has not been equalled in violence and extent for many years past.—The poor in Washington, Baltimore, Philadelphia, and New-York, are represented to be in a suffering condition. We are glad to notice the efforts making to relieve their wants.—"Blessed are the merciful."—A very rich silver mine is said to have been discovered in the island of Cuba.—A man was killed a few miles from Peekskill last week, by the fall of a tree, which he had facilitated by cutting a sapling on which the falling tree had lodged.







## POETRY.

From the Albany Times and Literary Writer  
TO THE MEMORY OF THE LATE REV.  
JOHN CHESTER, D. D.

"They set as sets the morning star, which goes  
Not down behind the darkened west, nor hides  
Obscured among the tempests of the sky,  
But melts away into the light of heaven."

On Zion's holy walls  
Is quenched a beacon-light,  
In vain the watchman calls—  
"Sentry! What of the night?"  
No answering voice is here,  
Say—does the soldier sleep?  
O yes—upon the bier,  
His watch no more to keep.

Still is that heav'n-touched tongue,  
Pulseless the throbbing breast,  
That voice, with music strung,  
Forever put to rest.  
To rest? A living thought,  
Undimmed, unquenched, soars;  
An essence spirit-wrought,  
Of joy immortal shores.

Peace to thee, Man of God!  
Thine earthly toils are o'er  
The thorny path is trod,  
Thy Shepherd trod before—  
Full well he kept his word—  
"I'm with thee to the end,  
"Fear not! I am the Lord,  
"Thy never-failing friend!"

We weave no dirge for thee,  
It should not call a tear  
To know that thou art free;  
Thy home—it was not here!  
Joy to thee! Man of God!  
Thy wearying race is run,  
Unshrinking thou hast trod  
Death's vale.—The prize is won!

## TEMPERANCE.

## AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

The Anniversary of this society was held on Thursday evening last, at the Hanover church in this city. The meeting was opened with prayer, by the President, the Rev. Dr. Woods. The General Agent, Rev. Mr. Hewitt, read portions of the Report of Executive Committee omitting entirely the pecuniary accounts, and the details of his own travels and labors.

The Report embraced a summary of intelligence from all parts of the country, procured by the agent in his intercourse and correspondence, or in other ways. Much of it has been published; but here it was arranged and condensed, with important additions, and interspersed with useful practical remarks. The Committee report 3 State Societies and 222 smaller ones, [in counties or towns,] whose existence had been officially made known to them. A very extensive spirit of inquiry and reflection is excited; the principle of entire abstinence commends itself to general acceptance; retailers in numerous instances abandon the traffic; distilleries are stopped, in some cases by the power of principle and conscience, in others by want of custom or deference to public opinion; ecclesiastical bodies almost without number, express their approbation, and declare the moderate use of spirits unsuitable for christians; medical societies, county bars of lawyers, and other associations of professional men, vote down the ancient practices; the consumption of liquors, most sensibly diminishes; and through the country at large, though very much remains to be done, there is evidently a great accession of strength to the side of Temperance and Sobriety. The opinion was expressed, and might be made evident if time permitted, that the consumption of spirits has diminished one half in New England, New York and New Jersey, and one third in the other parts of the Union. The committee stated their firm belief, that even the recovery of the drunkard is not so hopeless as has been commonly supposed. Let him be surrounded by a temperate community, his faculties and temptations to sin be removed, and christian efforts to reclaim him be attempted, and he may yet be saved. This also is a matter of experience. Instances of reformation apparently permanent are mentioned in almost every place, where efforts have been made; and it is believed that not less than 500 men, within two years have thus been extricated from ruin.

The following return, received after the Report was prepared, has been obligingly furnished by the Agent. The Woburn association for the promotion of Temperance and suppression of Intemperance, was organized March 28, 1828. Owing to some particular reasons, few only joined it; and at the annual meeting held Jan. 19, 1829, the number of persons who had signed the constitution was 52. Now, in one week time, the number has become 130, with the prospect of further increase. This addition took place a few days after a visit, and a public sermon by the Agent of the Parent society.—Recorder.

## MISCELLANEOUS.

## MODERN FACILITIES FOR EVANGELIZING THE WORLD.

The means of extending knowledge, and influencing the human mind by argument and moral power, are multiplied a thousand fold. The Lancastrian mode of instruction renders the instruction of the world cheap and easy. The improvements of the press have reduced immensely, and will reduce yet more, the price of books, bringing not only tracts and Bibles, but even libraries, within the reach of every man and every child. But in the primitive age, the light of science beamed only on a small portion of mankind. The mass of mankind were not, and could not be, instructed to read. Every thing was transient and fluctuating, because so little was made permanent in books and general knowledge, and so much depended on the character, the life, and energy of the living teacher. The press, that lever of Archimedes, which now moves the world, was unknown.

It was the extinction of science by the invasion of the northern barbarians, which threw back the world ten centuries; and this it effected

through the want of permanent instruction, and the omnipotent control of opinion which is exerted by the press. Could Paul have put in requisition the press, as it is now put in requisition by Christianity, and have availed himself of literary societies, and Bible societies, and Lancastrian schools to teach the entire population to read, and of Bibles, and libraries and tracts, Mahomet had never opened the bottomless pit, and the pope had never set his foot upon the neck of kings, nor deluged Europe with the blood of the saints.

Should any be still disposed to insist, that our advantages for evangelizing the world are not to be compared with those of the apostolic age, let them reverse the scene, and roll back the wheels of time, and obliterate the improvements of science, and commerce and arts, which now facilitate the spread of the Gospel. Let them throw into darkness all the known portions of the earth, which were then unknown. Let them throw into distance the propinquity of nations; and exchange their rapid intercourse for cheerless, insulated existence. Let the magnetic power be forgotten, and the timid navigator creep along the coasts of the Mediterranean, and tremble and cling to the shore when he looks out upon the broad waves of the Atlantic. Inspire idolatry with the vigour of meridian manhood, and arm in its defence, and against Christianity, all the civilization and science, and mental power of the world. Give back to the implacable Jew his inveterate unbelief, and his vantage-ground, and his disposition to oppose Christianity in every place of his dispersion, from Jerusalem to every extremity of the Roman empire. Blot out the means of extending knowledge and exerting influence upon the human mind. Destroy the Lancastrian system of instruction, and throw back the mass of men into a state of unreading, unreflecting ignorance. Blot out libraries and tracts; abolish Bible, and education, and tract, and missionary societies; and send the nations for knowledge to parchment, and the slow and limited productions of the pen. Let all the improvements in civil government be obliterated, and the world be driven from the happy arts of self-government to the guard-rail of dungeons and chains. Let liberty of conscience expire, and the Church, now emancipated, and walking forth in her unsullied loveliness, return to the guidance of secular policy, and the perversions and corruptions of an unholy priesthood. And now reduce the 200,000,000 nominal, and the 10,000,000 of real Christians, spread over the earth, to 500 disciples, and to twelve apostles, assembled, for fear of the Jews, in an upper chamber, and enjoy the blessings of a secret prayer meeting. And give them the power of miracles, and the gift of tongues, and send them out into all the earth to preach the Gospel to every creature.

Is this the apostolic advantage for propagating Christianity, which throws into discouragement and hopeless imbecility all our present means of enlightening and disenthraling the world? They, comparatively, had nothing to begin with, and every thing to oppose them; and yet, in three hundred years, the whole civilized, and much of the barbarous world was brought under the dominion of Christianity. And shall we, with the advantage of their labours, and of our numbers, and a thousand fold increase of opportunity, and moral power, stand halting in unbelief, while the Lord Jesus is still repeating the injunction, Go ye out into all the world, and preach the Gospel to every creature; and repeating the assurance, Lo I am with you alway, even to the end of the world? Shame on our sloth! Shame upon our unbelief!

Becher.

## WHAT IS NOW GOING ON.

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect that, forty years ago, although Paganism reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant missionary heard, in all her wide domain; and that now, there are more than two thousand missionaries and assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life; that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 26,000 have become members of Christian churches: when we consider that religious Tracts were scarcely heard of thirty years ago; and that now, two associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world while every year adds fifteen millions to the number: when we reflect that twenty years ago, only one in six young men in our colleges were preparing for the ministry; and that now, through the influences of the Holy Spirit upon the churches, and the divine blessing on Education Societies, the proportion is one in three: when we consider that only fifteen years since, Sabbath-schools were scarcely known in this country; and that now, one Society has under its care 250,000 children: when we reflect that only four years ago, a few Christians in Monroe co. N. Y. resolved to supply every family in that district with a Bible; and that since that time a similar resolution has been adopted in districts embracing more than half the population of the United States, in many of which the work is already done: when we consider that although intemperance rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has, nevertheless, been formed, within two years, on such principles and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land: we consider that although the Sabbath is profaned by the travelling of stages in all our principal towns, and by the passage of steam boats, canals boats, and other conveyances along the lines of our most flourishing villages, a band of devoted men have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall and restore the fallen glory:—when

we consider all these things, we ask again, who that calls himself a Christian will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? And who that has faith but as a grain of mustard-seed, does not see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ, when "the deserts shall rejoice and blossom as the rose;" when "the mountain of the Lord's house shall be established on the top of the mountains and all the nations shall flow unto it;" when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."—Chr. Almanac.

## EXTRAORDINARY MOVEMENTS.

The present day possesses some remarkable features and indications. The Jews are agitated. The spirit of inquiry and expectation prevails their nation to an unusual extent. They begin to explore causes, to examine testimonies, and to feel the galling yoke of moral bondage. The Turkish empire is agitated. The tide of the great eastern defection is beginning to be rolled back, and its reluctant wave is tinged with blood.

The disuse of ardent spirits is now the philosophy of the day. All classes and denominations of men in our land, are being united on this point. The best and holiest hands are every where occupied in pulling down the old embankments that have long obstructed the flow of knowledge and virtue, and in sending out the streams in the form of Bibles and tracts. Pure and undefiled religion is no longer contented to remain immured within its native walls. It goes out to bless the nations. The mouths of babes and sucklings are becoming eloquent with the praises of God. There is a mighty swell in the great moral ocean, and the floating tenants of the deep are speeding their passage to their destined ports.—Col. Star.

## THE SABBATH SCHOOL DOES THE WORK OF AN EVANGELIST.

In the time of a revival of religion in N. H. a few months since, a pastor called on an inquirer in his society, and after some particular questions relative to her religious feeling, said, "What portions of the Scriptures are you most in the habit of reading?" She answered, "the Psalms and Romans." He said, "the fifty-first Psalm I should think quite applicable to your case." She replied, "I have often thought it over to-day—it is fresh in my mind—I learned it in the Sabbath School." He said, "the fifty-fifth of Isaiah is perhaps appropriate." Said she—"that also I learned in the Sabbath School—I have been thinking it over to-day."

He then mentioned other passages, and found them such as she had learned in the Sabbath School—and at this time, deeply exciting her mind. The pastor felt that all there was for him to do, in her case, was to commend her to God, and leave her to the direction of the Spirit, who was evidently applying the truth, she had learned in the Sabbath School.—S. S. Treasury.

## PRACTICAL CHRISTIANITY.

Religion is not confined to the ear; nor is it a prisoner to so narrow a compass as to be shut up in a temple. The husbandman, whilst he holds his plow, may chaunt forth a hallelujah. They that work with their hands may sing the songs of Zion, and ease their labours, and rouse up their spirits, with the heavenly noise, as the mariners do when they draw up the anchor. Religion will sit with the King on his throne, and with the Judge on the bench; it will accompany the Preacher in his study, and in the pulpit; and will accompany the tradesman both in his shop, and in the church. It is a dangerous error to think, that when we sweat at our trade and calling, we do not serve God; and that we are not holy except in the church. Nothing can defile the inward man but an unholy life and conversation. As Satan selects his disciples when they are idle, so our Saviour chose his when they were busy at their trade,—either mending their nets, or casting them into the sea. Nay, he himself stooped to a trade, and was a carpenter; or, as Justin Martyr tells us, a plough-wright: he made "ploughs and yokes." When the Heathen laid it as an imputation on the Christians, that they were idle, and unprofitable to the commonwealth, Tertullian replied that it was an injurious and forged accusation. "Look," saith he, "into your prisons: you see no Christians there. Or if you do find a Christian there, the fact that could be laid against him could be only this—that he was a Christian. We have our market places; we have our shambles; we have our shops; we have our fairs. We sail with you; we traffic with you; we go to war with you. If we do not frequent your costly and superstitious ceremonies, yet even then are we men. Nor are we less Christians because we work for our bread, and labour to supply ourselves with food and raiment."

The Christian religion, like manna in the desert, cometh with every taste, with every trade and occupation. Art thou called to be a husbandman, and to till the earth? She will help thee to fill thy barns and granaries. Dost thou follow merchandize? She will travel with thee; and, like "the merchants' ships," she "will bring thee food from afar." It is a part of our religion to pray for our bread, and it is a part of our religion to make it ours by labour.—Farinon.

## INFLUENCE OF VICE.

If the course of vice were as reputable as it is infamous; if it were as conducive to the promotion of personal and domestic happiness as it is destructive of it; if it yielded as much satisfaction as it produces misery; and if it led to as much honour as it does disgrace,—we should be at no loss to account for its resistless attractions. But when we have such palpable evidences of its demoralizing tendency, and are compelled to witness so often its fearful and horrifying termination, we are no less astonished than we are distressed, that so many should be found to pursue it. But such is the awful

degree of delusion which seizes the human spirit, that when a man has once given himself up to the dominion of his evil passions, he advances, with rapid strides, from one evil practice to another; often reproaching himself for his folly; yet he feels too powerless to reform himself from his iniquities; often forming resolutions to amend his ways; but breaking through them at the return of the next temptation; haunted by the dread of detection when the crime is perpetrated; yet calculating with confidence on his escape from detection when planning a future crime; and like the seducer, he waxes worse and worse, corrupting others by his principles and his example, till death comes to terminate his career, and fix his doom.

## FALL OF MAN.

Man, when created, was placed in the garden of Eden; and if ever a local residence was favourable to human felicity; Eden could boast of unrivalled charms. Here man dwelt. His eye gazed on a cloudless sky; his ear listened to the song of the earliest bird; his nostrils inhaled the breath of uncorrupted morn; his heart felt the sublimity of bliss. He sinned; Discord rushed from her retreat; Misery started up from every bower in Paradise; the thunder of the divine displeasure rolled in loud and lengthened peals over the once tranquil place; and when concealed, as he thought, amidst the thick-set trees, the voice of unadulterated Majesty was heard, saying, Adam, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? The ground is immediately accursed; the agent of seduction is at once doomed to punishment; and man is driven from his beloved abode into the wide world, in which he has wandered from the fatal hour to the present, the slave of passion, and the victim of grief. Multitudinous rites have been practised, and the most costly sacrifices have been offered up to appease the vengeance of Heaven; but it still goes forth against the children of disobedience. But must we despair? No, my brethren! For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

## REV. LEIGH RICHMOND.

Extracts from his Journal.

January, 10. What an awful idea is eternity; am I prepared to encounter it? "Oh! spare me a little, that I may recover my strength, before I go hence, and be no more seen!" Settle my opinions steadily, and above all my affections on thyself, oh Lord! Have mercy on the dear children whom thou hast given me, and may I give them back unto thee in Jesus Christ their and my Saviour. I fear I have not taught N. all I ought, and of which he is capable. Let me lay this to heart and recommend him to God in prayer.

January 19. Another week and another mercy. "Oh teach me to number my days, that I may apply my heart unto wisdom." Why am I alive? Why have I space to repent, when so many are cut off? Who makes me differ either in outward or inward circumstances? Oh, my Lord and my God! to thee I owe every thing; yea, myself also. Let me then speedily pay the debt.

What methods shall I take to cure my spiritual slothfulness? There must be a struggle and agony—heaven must be taken with violence. Day after day elapses. Oh time! oh eternity! In spite of sorrows, calms and relaxations sometimes steal on me. Let me not deceive myself with a false peace. Sometimes I am tempted to doubt whether I am a real christian.

Oh teach me, my God, to answer this question with a right conscience. February 7. Much ado about nothing, and little done about the great thing. Oh! let thy mercy be shown to me, by enabling me to show mercy to myself. When I think of what I have been, what I am, what I shall be, the idea fills me with hopeful fear, and fearful hope. Let me think of my sermons, my friends, my parish, my Saviour, and my God; and thus close my meditation to-night with prayer.

February 9. Dreamed a dream, full of confusion and dangers, useful hints may be drawn rationally from dreams, so far as they may be considered as resulting from the state and frame of the body, and the inward customary state of the mind. Dreams are for the most part the uninterrupted thoughts of the soul in sleep. Oh! my God! may my waking thoughts and my sleeping imaginations, all become full of thee!

February 10. I find a strong inclination to false fancy, as if some change in my worldly state and residence were to bring about a correspondent one in my spiritual condition. Satan struggles, together with the flesh, to keep up the dangerous phantom. Art thou not here, oh my God! and is not my office here? Oh, yes! give me strength, to resist this, and to seek thee here and now. Oh! let me watch, as well as pray, lest I enter into temptation. February 11. This day is to be an eclipse of the sun. What a beautiful emblem of those eclipses of the soul, which sometimes hide the face of God from the sons of earth. Oh revive me with thy presence, my God! even thy effectual and abiding presence. I have been meditating on the parable of the good Samaritan, in a spiritual application with a view of preaching on it.

March 12. One day nearer death and eternity. Lift up my heart, O God! in earnest prayer for real blessings. Let me be more desirous of grace than gifts, and yet remember both are from thee.

March 16. A thick fog this morning. Is this the only fog? On looking over my diary, I see much to lament. What a map of frailty! Oh! my Redeemer, how shall I estimate the infinite value of that blood of thine, which was

shed for sin. What are my time, reading, learning, memory, situation, influence, authority, money, and other various abilities, of mind and body, but so many talents lent me by God, of which I must speedily render an account? Have I any talents for the ministry? Do I use them not as abusing them? Are they with a single eye and heart, consecrated to the honor of God?

March 17. I plainly perceive that the Lord has permitted me to suffer a dereliction as a just punishment for too much carelessness; but oh! my Lord Jesus, let me see the light of thy countenance. Fix my roving wishes, and nail them to thy cross; and oh! let me remember that no flower can blow in paradise, which is not transplanted from Gethsemane; no one can taste of the fruit of the tree of life, that has not tasted the fruits of the tree of Calvary.

ANECDOTE.—The following anecdote was related to us the other day, by a gentleman from Ireland:—Some years since, the minister of his parish being absent on a journey, his place was supplied by a stranger, whose discourses at first were mere moral essays. The elders of the church, who had been accustomed to feed on the "pure milk of the word," had no relish for the light trash now dealt out to them. They therefore, after consulting together, sent their new minister the following text of Scripture on a card—"Sir, we would see Jesus." The next Sabbath they were delighted with a truly evangelical sermon from these words—"Then were the disciples glad, when they saw the Lord."

Important to School Committees, Teachers, Parents, and others.

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Hartford, Dec. 22, 1826.

The length of rivers being given on the map is in my opinion, a great improvement on the common method of classification. The pupil will learn their definite length, sooner than the class to which they belong, as is practiced in Wadsworth's. The pupil is required to make his own classification, and of course he will comprehend it. The Table of distance on the map of the U. S. is a valuable addition, not only to the scholar, but to all, as a table of reference. The Atlas contains more matter correctly delineated, than any School Atlas in use. The initials in the geography greatly assist the scholar in determining the correct answer, and indeed the scholar requires no assistance from his teacher in learning his lessons. Whenever the initials can be combined so as to form a word, they have been so arranged. As what 3 Rivers in the southern part of the State of New-York? S. A. D. The pupil will not only learn the answer,—but he will easily retain it.

## THE

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WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July, 1825.

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